

# Religious Intelligence

"REHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY"

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## MISSIONARY. PALESTINE MISSION.

SYRIA.

*Extracts from a joint letter of Messrs. Bird and Whiting, furnished in the Miss. Her., dated at Beyroot, Jan. 1831.*

In former letters, we have mentioned that on the morning after our arrival, we were publicly denounced in the Maronite church in Beyroot, and on the following Sabbath in the papal Greek church, as heretics, bible-men, and followers of the devil, &c.; and that all persons belonging to these churches were forbidden to have any intercourse whatever with us, on pain of excommunication. The effect of this measure, and of kindred efforts that have been constantly repeated since, has been to separate us almost entirely from the papal party. A few of them, like Nicodemus, have visited us occasionally in a secret manner; and with a few we have been able to transact business of some importance. Our principal assistance in study and translations has been from two young men, one of whom is a Maronite, and the other a Greek Catholic. The great majority, however, of these sects stand aloof from us. Our intercourse is chiefly with the orthodox or proper Greeks. These in general treat us with kindness and friendship, and are ready to converse and read the Scriptures with us.

*Aid from Native Laborers.*—Opportunities for religious conversation are frequent. Scarcely a day passes but we have some calls, and often the principal part of the day, and sometimes the whole day and evening, are spent, (especially by Mr. Bird) in talking, and reading the Scriptures with visitors. Nor is it by ourselves alone that religious conversations are held. A few young men over whom we rejoice, as among the first fruits of the mission, and whose views of the truth are in the main intelligent, are often engaged in the same employment. They appear to love the gospel, and to feel for the souls of their neighbors. They are modest, but zealous in defending and recommending the truth; and as far as we know, they honor the Gospel by their lives. We have reason to think also that they were not inactive during the two years in which the mission was suspended. Numbers have been admonished by them of their sin and danger, and exhorted to obey the Gospel, while there was no christian missionary in this country. Jacob Gregory Wortabet, (who left Malta eighteen months ago, being unable to continue his labors there

in consequence of the weakness of his eyes) now lives at Sidon; where, we understand, in addition to his other business, he has been laboring faithfully in the cause of truth. It appears that he makes it his constant practice to converse and read the Scriptures with those who visit him, and to exhort men to repent and turn to God. It would seem, too, that he has not labored without encouragement. We are informed that some serious impressions have been made, and that some persons are convinced and ready to acknowledge, that their old religion is corrupt and worthless; that they want something better; and that the truth is with the Protestants.

### *Reports respecting the Death of Asaad Shidiak.*

Under date of Nov. 12, Mr. Bird wrote that Asaad Shidiak was probably dead, as mentioned at p. 149. The report which led Mr. B. to form that opinion has since been contradicted. The very fact that so contradictory reports and so much uncertainty prevails respecting the case of this persecuted man, and that too in the immediate neighborhood of his imprisonment, shows very plainly that there is little honesty or truth in the country. It is a circumstance of great interest, that no report is circulated, that Asaad has gone back to the Romish faith, or that his steadfastness has been in any degree shaken.

Respecting the situation of our persecuted friend, Asaad Shidiak, it is very difficult to obtain any satisfaction. In October last, his relatives received an official letter from the patriarch announcing his death; and stating that he died of a fever, after an illness of ten days. This statement seems to have been fully believed by the family, and they observed in consequence of it, the customary season of mourning. As it was corroborated by some accounts which came to us from other sources, and for a considerable time was not contradicted, we were, also, induced to believe that Asaad was dead; though we thought it quite as probable that his death was only the natural effect of his protracted sufferings, or of some recent augmentation of them, as that it was occasioned by a fever. But it has since been reported in several quarters, and even by Maronite priests, who may be supposed to have some knowledge of the subject, that he is still living. The patriarch, they admit reported that he was dead, but they say he only meant that he was dead in sins. Some other circumstances induce us to doubt the patriarch's statement; especially,

the fact that he has so repeatedly caused a false report of his death to be circulated, threatening to excommunicate any person who should contradict it. Still great doubt and uncertainty rests upon the subject. Of one thing, however, we are satisfied—there is no evidence of any change in his views or his conduct since his imprisonment; but a great deal of evidence that he has continued to hold fast his profession; to defend the truth; to exhort to repentance all who have visited and talked with him; and to bear his sufferings with Christian meekness and patience, during the whole period of his confinement, which is now more than four years; and all this, notwithstanding that the utmost efforts which malicious ingenuity could devise, have been constantly used to bring him back to his former faith.

#### DINAPORE.

Mr. Penney, of Calcutta, in a visit which he made to Dinapore last autumn for his health, gives in a letter the following account of a Fair, or extensive sale of goods, &c. at Hadgipore, near Patna, a few miles from Dinapore. Mr. Leslie, the missionary was with him.

#### A Heathen Fair.

We reached this place about ten days ago, after a journey of six days from Monghyr and on the Lord's-day we met the pious soldiers of the station. It was truly delightful and refreshing to meet so many decided and warm hearted Christians, who seem to say, we are determined to know nothing else save Jesus Christ, and him crucified. It is a Goshen in the land of Egypt; while they have light in their dwellings, gross darkness covereth the surrounding neighbourhood. Leslie's principal object in visiting Dinapore was to be present at the great fair. I can truly say that I never beheld such an imposing and affecting spectacle before, for multitudes, noise, confusion, and superstition. It is like the rendezvous of India; the natives calculate that five lacs (500,000) of people assembled. The vast number of tents in the fields, and under the trees, look like an extensive city, besides stalls extending all around the scene, giving the whole a busy and confused appearance. The river side also is lined with boats of all sizes and descriptions. Rajahs, nabobs, merchants, the common people, and English gentlemen are all to be found here. The people have various objects in view, but the prevailing object is doubtless to bathe at the change of the moon. Here are to be found devotees of the various sects in India, and many, from their frightful and indecent appearance, resemble incarnations of the lower regions; they are a furious and infatuated people, who cut themselves with instruments, and in various ways torture themselves, to excite the compassion of the people. The multitude, however, give not because they pity their mountebank priests, but because it is their custom, which is the main spring to every religious act of a Hindoo. The more rational part of the assembly are, perhaps, the wealthy and the merchants; the one come for pleasure, and the other for profit. It is altogether a riotous and iniquitous assembly. It is the sanctity and holiness which the people here attach to these

things, that renders it distressing to the mind. It is moreover discouraging to see the civil and military gentlemen take the same opportunity and the same place to have their balls, theatres, and races. Some of the natives imagine that what the gentlemen attend to is a part and parcel of their religion. "It is Sahib's custom." It is in the midst of this crowd that Leslie, Peshawar, and the native Christians, for the last five days, have proclaimed the Gospel of peace to thousands, and distributed the word of God and tracts. The name of Christ is generally known, and also the outlines of Christianity; viz., All are sinners—It is the duty of all to repent and forsake sin—Christ is the Son of God—he died for sinners, and rose from the dead &c.—Who-soever believeth on Him shall be saved, and he that believeth not shall be damned.

Leslie has had audience with several native Princes, Rajahs, and Nabobs, who treat him with all respect and receive books. Some of them are very inquisitive, and scruple not to express doubts regarding their own system. A breach has already been made in the enemy's camp, which is daily increasing, and who shall close it?

#### MISCELLANEOUS.

From the Illinois Monthly Magazine.

#### WESTERN PULPIT ELOQUENCE.

The meeting was opened by a young man who I am informed, had been recently initiated into the ministry. He was one of those imprudent young men, who have contributed so much to bring the devout and fervent worship of the best churches into derision. He exhausted himself and sat down. The audience was manifestly relieved.

He was followed by an old man, dressed in linsey-woolsey. He was tall and thin; his head was whitened by the frost of years. His countenance was one that men love to look upon. There was nothing remarkable, or peculiar in his features. His forehead was high, and a little projecting; his eyes small and somewhat sunken; nose thin, and a little aqueline; and chin rather long. But he had an expression of countenance, that is not readily forgotten. His image is hung up in the chamber of my memory, to be contemplated and admired. As he rose, every eye was riveted on him; and such was the silence of the large assembly, that the softest whisper might have been heard. My interest was excited at his first appearance, but when he spoke, I felt that I was in the presence of no ordinary man. His voice was rather weak, but its intonations were soft, sweet and touching. It is what we readily conceive, as perfection in utterance, though it may not be so easy to describe it. His gestures were few and unstudied. In fine, there was in his whole manner, an indelible charm, which I have not before witnessed.

He read the parable of the Prodigal Son; and when he came to these words, "And when he saw him afar off, he ran and fell upon his neck and kissed him," he stopped. "This," said he, "is my text." I had heard it preached on a hundred times—I thought I could preach a decent sermon on it myself. But even his

manner of reading it told me he had discovered something in this passage of scripture, that was new to me. He proceeded to illustrate the love which our heavenly Father bears to his disobedient children, by the affection manifested by parents towards their off-spring, in all circumstances, even when disobedient and unnatural in their conduct; and the joy they experience, when they return to their duty. I felt that I had never heard the subject handled in so interesting and feeling a manner; and my reflections involuntarily, took a retrospect of my early life; and I taxed my memory for an unkind look, word or action towards the dear authors of my being. I felt an assurance, that those around me were similarly employed. There was a peculiar solemnity pervading the whole audience. Some eyes began to moisten; I felt my own do likewise.

"But," says the preacher, "I will tell you a story. In the year 1821, I was stationed on the Mad-river circuit. You know, my friends," said he, "there are extensive prairies in that part of the State. In places, there are no dwellings within miles of each other; and animals of prey are often seen there. One evening, late in autumn, a few of the neighbors were assembled around me in one of those solitary dwellings, and we had got well engaged in the worship of God, when it was announced that the child of a widow was lost in the prairie. It was cold, and the wind blew, and some rain was falling. The poor woman was in agony, and the meeting was broken up. All prepared to go in search of the lost child.—The company understood the business better than I did, for they had been bred in those extensive barrens; and occurrences like the present are probably, not unfrequent among them. They equipped themselves with lanterns and torches, for it was quite dark; and tin-horns, to give signals to different parts of the company, when they should become widely separated. For my part I thought that duty required that I should take charge of the miserable woman. She was nearly frantic; and as time permitted her to view her widowed and childless condition, and the circumstances of the probable death of her child, her misery seemed to double upon her. She took hold of my arm; and the company divided into parties; and taking different directions, we commenced the search. The understanding was, that when the child should be found, a certain sound of the horn should be made, and that all who should hear it should repeat the signal. In this way all the company would receive information.

"The prospect of finding a lost child in those vast prairies, would at any time, be sufficiently discouraging. The difficulty must be greatly increased by a dark, rainy night. We travelled many miles and to a late hour. At length we became satisfied that further search would be unavailing, and all but the mother determined to return home.—It was an idea she could not for a moment endure. She would hear of nothing but further search. Her strength at last began to fail her, and I prevailed on her to return to her abode. As she turned her face from further search, and gave up the child as lost, her misery was almost too great for endu-

rance. 'My child,' said she 'has been devoured by a wild beast; his little limbs have been torn asunder; and his blood been drunk by the hideous monster,'—and the idea was agony. As she clung to my arm, it seemed as if her heart-strings would break. At times, I had almost to support her in my arms, to keep her from falling to the earth.

"As we proceeded on our way back, I tho't I heard at a great distance, the sound of a horn. We stopped and listened; it was repeated. It was the concerted signal. The child was found.—And what," said the preacher, "were the feelings of the mother!—My child was dead, and is alive again; he was lost, and is found."

It was too much. The whole assembly burst into an involuntary gush of tears. Some sobbed outright; and others attempted in vain, to conceal their emotion.

"Such," said the preacher, "are the feelings of our heavenly Father, when he sees his disobedient and wandering children returning unto him, when even afar off."

I have given an abstract of a sermon of forty minutes. My readers may form some idea of what the preacher said; but to feel such a sermon in all its power, it must be heard. I retired from the house with feelings that do not readily find utterance. After I had in some measure recovered myself, I made enquiry in regard to this extraordinary man. I was told he was called "old father C——." No one seemed to know, that he possessed uncommon powers. He has spent his days in preaching and doing good, in the barrens and woods of Ohio, among a plain, uneducated race of men, who had never imagined that "old father C——" was any thing more than a very good minister." I heard him preach the two successive days, and with a still more exalted idea of his oratorical powers. He was uneducated; his language was quite inaccurate; yet his acquaintance with books seemed to be considerable. He discovered an intimate acquaintance with a few of the British Poets, especially Cowper and Young; and embellished his discourses with the most happy quotations from them. In fine, I have come to the conclusion, that the British Spy only dreamt of a pulpit orator; that it was left to me to behold one.

This humble, unpretending man will probably die, as he lived, unknown beyond the immediate circle of his usefulness;—assisted by education, he might have enlightened and astonished the world, and wondering senates hung upon his tongue.

#### NATIONAL JUBILEE.

The 4th of July, the Birth Day of this great Nation, was celebrated in many places as it ever should be, with thanksgiving and praise to the Lord of Hosts. We cannot but admire the practise of convening the Sabbath Schools on that day, and of leading the minds of the rising generation to the true source of our National Independance and glory. How much more delightful than to leave them to participate in the drinking, swearing, gambling, and quarrelling,

that has long been practised on this consecrated day.

At Utica, N. Y., says the Western Recorder, a more gratifying celebration of Sabbath schools we have never witnessed. It was the "Jubilee" anniversary, held by the Western Union. Between ten and twelve hundred children and teachers, including infant schools, moved in procession through different streets of the village, accompanied by many of our most respectable citizens, and by strangers and visitors from the neighboring towns, finding a temporary retreat from the heat of the sun, in a pleasant shady orchard, towards the western part of the village. Here a hymn was sung by the thousand voices of the scholars and teachers; when the procession moved to the large presbyterian church, the body pews of which could scarcely suffice to seat the children, while the citizens and strangers were obliged to take the galleries. The house was thronged. The exercises, as usual on such occasions, consisted of prayer, singing of hymns, reading of the report and of resolutions accompanied with short and animated addresses, followed at length with the benediction.

The only addresses of any length were those of Rev. Messrs. Bethune and Loss. The former descanted in an interesting manner upon the excellence of the Sabbath schools; and the latter followed up the arguments with interesting facts. Among other things he mentioned that in Otsego county, more than four hundred conversions had been reported within the Sabbath schools; also, that nearly two hundred had been reported in Tompkins county: while within the limits of the Western Union, the number had amounted to nearly two thousand! Such facts as these find ready access to the heart of the wakeful Christian.

Of the two hymns sung by the children, one was the "Gospel Banner," found in the last edition of Musica Sacra; the other, set to the tune at the 32d page of "Spiritual Songs," was written for the occasion, and is as follows:—

#### JUBILEE.

Break forth ye tuneful voices,

To Zion's lofty King.

While every heart rejoices,

This Jubilee to sing.

Our nation's proudest story,

Will many a hero tell;

But thine be all the glory,

Thou blest Immanuel.

Thou Rock of endless ages,

Thou Fortress and high Tower:

In vain the battle rages

Against thy arm of power;

But triumphs far more glorious

O'er sin and death we see;

Thou Prince of Peace victorious,

Who would not bow to thee!

Thousands of every nation,

The lofty and the low,

Have tasted thy salvation,

And dash'd the cup of woe.

Children shall shout thy praises,

And bring their offerings nigh;

Sweet is the song that rises

From voice of infancy.

## INDEPENDENCE.

### SABBATH SCHOOL CELEBRATION IN BOSTON.

In Boston, the several schools of different denominations assembled in their respective places of worship on the 4th inst. and celebrated the day with Thanksgiving and Praise.

The most gratifying moral spectacle, (says the Christian Watchman) with which our city was favored on Monday last, the 55th anniversary of our country's independence, was the presence, in our houses of public worship, of the children of the Sabbath Schools to unite in the praises of God, and with their teachers, to listen to the addresses which were made to them by the ministers of the gospel. We attended the religious exercises that were performed at the Rev. Mr. Knowles's Meeting house. The Schools of the Baptist denomination, which united in this celebration, are eleven.—The services commenced at 9 in the morning, by singing of the appropriate and beautiful song, printed below, composed by Mrs. Hale. There were nearly one hundred Sabbath School children in the singing seats, whose charming voices and distinct pronunciation and exact keeping of time gave a high interest to the beginning of a series of devotional performances to which angels might have listened with delight. An appropriate prayer was then offered up by the Rev. Mr. Hague; after which followed another singing, by the children. The address was pronounced by the Rev. Mr. Knowles.—Another prayer, imploring the divine blessing, was then offered up by the Rev. N. W. Williams, followed by another singing by the Sunday School children.

The address by the Rev. Mr. Knowles was peculiarly adapted by its simplicity, and familiarity of manner and language, to attract the attention of the children of the Schools, but we must pass over this part of it for want of room.

The Teachers were then addressed, and reminded of the fact that it is about fifty years since Robert Raikes began the establishment of Sabbath Schools. It is well to celebrate this event with the anniversary of our independence. Mr. Knowles remarked, that in viewing this beautiful congregation of Sabbath School children, he thought he could participate in the feelings of Melancthon, in reference to the Reformation. There was a dark season in the days of Luther, when even his stout heart trembled for the ark of God. Melancthon one day cheered him with this remark—"Courage, my brother, I have just beheld a sight, which gives me assurance of the success of our cause. I have seen the parents and the children assembled to pray for us!"—Thus, said Mr. Knowles, when I think of the dangers of our country from party spirit, overgrown wealth, luxury, and the prevalence of error, I fear the events which may follow; but, when I look at these children, and associate with them the multitude of Sabbath School youth like them, training up to love the Bible and the Sabbath and the Savior, I take courage. I trust a generation of men and women, who will fear God, will arise; and that our magistrates and legislators, taught in

the Sabbath School, may be the instruments of perpetuating our liberties.

The Teachers were encouraged to persevere in their noble labor, animated with the thought, that while they are instructing the children to walk in the path to heaven, they are preparing a race, more formidable in defence of rational liberty than proud fleets and armies.

Parents were exhorted to feel, that the Sabbath School deserves their grateful support, and to remember, that their children are the Lord's; they belong too, in a restricted sense, to their country, and must be trained for usefulness in society.

Christians must remember, that the blessings which God is now copiously showering on the world, and especially on our country, call for industry in his service, and the most grateful thanks. As you would have good citizens, wise rulers, revivals of religion, and the Sabbath honored, cherish the Sabbath School.—All should be animated from the prospect before us, in the pleasing appearance of our Schools. And each parent, in the language of the Roman mother, should direct attention to his children, and say, "Behold my jewels!" adding the supplication, that they may be our country's treasures, the guardians of its freedom and its peace.

The following is one of the original Hymns written for the occasion.

BY MRS. HALE.

We come, in childhood's gladness,  
To breathe our songs of praise,  
Nor let one note of sadness  
Be mingled in our lays;  
For 'tis a hallowed story,  
This theme of freedom's birth;  
Our father's deeds of glory  
Are echoed round the earth;

The sound is waxing stronger,  
And thrones and nations hear—  
'Man may not triumph longer,  
For God the Lord is near!  
And he will crush oppression,  
And raise the humble mind,  
And give the earth's possession  
Among the good and kind.

And then shall sink the mountains,\*  
Where pride and power were crowned,  
And peace, like gentle fountains,  
Shall shed its pureness round'—  
O, God! we would adore thee,  
And in thy shadow rest:  
Our fathers bowed before thee,  
And trusted and were blest.

\* Isaiah xi. 12, 14, 17.

At Park-street, on the 4th, several original hymns were beautifully sung by the Juvenile choir under the direction of Mr. Lowell Mason. The address to the children by the Rev. Dr. Wisner was admirably calculated, both in thought and manner, to gain their attention and do them good. Rev. Drs. Jenks and Beecher took part in the exercises of the occasion.

The following is one of the hymns sung on the occasion.

This is the youthful choir that comes,  
All dressed so neat and gay;  
As bright as birds that soar and sing,  
And warble all the day.

This is the youthful choir that loves  
The teacher to obey;  
That meets to sing, and pray, and learn,  
On every Sabbath day.

This is the youthful choir that goes  
Through wind and storm away,  
From peaceful home to Sabbath School,  
To learn salvation's way.

This is the youthful choir that sings,  
When all the town is gay;  
That praises God with gratitude  
On Independence' day.

#### DEAF AND DUMB ASYLUM.

The present number of Pupils at the Asylum at Hartford is 123; former pupils, 250; whole number 373.

From the last report we learn that the patronage of the states of Maine, New Hampshire, Vermont, Massachusetts and Connecticut, has been continued. Maine has supported, wholly or in part, nine pupils; New Hampshire ten; Vermont fifteen; Massachusetts fifty-one and Connecticut thirty. The whole number of pupils during the year has varied from one hundred and nineteen to one hundred and thirty-five. They have enjoyed almost uninterrupted health. No death has occurred and but one instance of serious illness. The intellectual and moral improvement of the pupils, as well as their attention to those employments with which they have been furnished out of the school, have in general been satisfactory to their guardians and instructors.

*Specimens of Original and uncorrected Compositions.*

By a young Lady twenty-one years old; under instruction five and a half years.

#### THE DUTIES OF A GOOD WIFE.

A good wife should occupy the house where she should still keep it, and happily live with her husband. She should be always neat, clean and careful of her furniture, and the articles of clothes, and arrange them well. She must know well how to attend to domestic concerns. She should be industrious, diligent and punctual. The virtue and tenderness of her disposition should be good. She should dress with simplicity and plainness. She should not imitate the pride of Ladies in the city in order to walk out vainly. It should be necessary that she must take good care of her house.—When her husband tells or he commands, she should be obedient to him, and be also respectful to him. She should never be offended at him, but treat him with great Kindness, Charity and mutual friendship. They should be not corrupted with the vices of the age of the people in the country, but conduct themselves well, and politely, and be also kind, affectionate and respectful towards the people. She should give counsel to her children who should read the Holy Bible, and fear, obey, serve, love, and pray to God with all their hearts, and trust in Him and Christ. They should accordingly

follow an example of the good people. The Children should obey their parents, and love, and respect them.

By a young Lady sixteen years old; under instruction five years.

ACCOUNT OF A CONVERSATION BETWEEN A CANARY BIRD AND A ROBIN.

A Canary bird lived in a cage. Bread and water were given to her by a girl every day.—One day a robin came to the cage to see the canary bird, which stood on a little rod. He saluted her and asked how she was, and she replied that she was unwell. He said to her that her confinement made her sick, and that she was like a prisoner. She said that she was very sorry for it. The robin said to her that she had been very careless, because she had stood on the branch of a tree, and sung, and did not see when the man approached her and seized her and put her into the cage, and that she would escape from it no more. She told him that he seemed to be very happy for his freedom, and that he was never committed to a cage. He pitied her, for she was lonesome and not sociable. He said that he loved to fly with some birds through the air or trees, and that he was much pleased to see many flowers and to smell them and walk out among the grass and eat some food, and that he was peaceful. The canary bird told him that he was thus, but that he was sometimes troubled, because somebody almost would shoot him with a gun, but that he escaped from being shot, and that it always gave him trouble. She continued to say that she liked to live in her cage and sing every day better than to be free and that any person never troubled her. The robin related to her that she liked to sing, but that her song was very tedious, and that she did not go along with some birds to fly among the trees and that she was weary of living in her cage. He disliked to live in it, and if he was put in, he would die.

AN INDIAN CONVERT.

Mention has been made of Peter Jones a converted chief of the Chippeway tribe of Indians in Upper Canada, as having made addresses at several of the religious anniversaries in London. At the meeting of the Wesleyan Missionary Society, he was introduced by the Rev. Richard Watson, who said, "The person who will next address you is an Indian—a converted Indian—an Indian chief—an accredited minister of the Methodist connection in America. He comes from the River Credit mission among the Chippeway Indians." Mr. Watson then read an extract from a letter of introduction from Mr. Case, the superintendent of the Upper Canada mission, and stated that he was come to this country on business with the government, and also to visit the different religious meetings, and to get some translations printed.

Peter Jones then arose and delivered himself as follows:—

My Christian brothers and sisters. I shake hands with you all this day in my heart. I feel my Christian friends, that your God, whom

you have been worshipping and talking about this day, is my God also. I feel that the same religion which warms your hearts and makes you glad, warms my heart, and makes me glad also. I am come a great way, my white brothers and sisters; I am come from over the great waters, from the wastes of North America. I come at the request of my brothers and sisters in that land, who love the Great Spirit, to shake hands with you, and to see what God is doing among you. I feel very glad in my heart that God has preserved me, and brought me here to see your faces. You are all strangers to me, that is, I mean personally; but you are not strangers to me in the religion of Christ. I have the same hope that you have; the same hope that when my body falls to the ground, I shall go to the Lord Jesus Christ, and I hope I shall see all my brothers and sisters in the kingdom of God. Suffer me to tell you that the Lord hath done great things for us Indians, in the wilds of Upper Canada, in America. Long time we had been roving in darkness, not seeing the good things that you see, not enjoying the good things that you enjoy, and that have done you so much good. But through the labors of good men, good Methodist people, who came to us at Credit River, and pointed out to us the Lamb of God that takes away the sin of the world, these poor Indian people, who are the remnant of a wise and powerful nation, were made to rejoice in good tidings, and brought to tread in the ways of God. Before this time we knew nothing of the Great Spirit; we knew there was a Great Spirit, but we did not know him aright; we did not pray to the Great Spirit aright; we did not know how to worship him aright; we did not come to him by Jesus Christ. But about eight years ago some missionary people, with the word of God in their hands, and with the Holy Spirit in their hearts, came to us, and sat down by our wigwams, and told us what Jesus Christ had done for us, and how he died for us poor Indians as well as for white people; and that if we would go to him he would have mercy upon us. These things that they told us about our sins made us at first very sorry; but many went to the Great Spirit, and he had mercy on them, and took the sickness away from their hearts, and made them to rejoice very much, and gave them a good hope of going to heaven to God. Since I have been hearing these good brethren talk about missionary efforts, and what God has done for men, and for the place where the black people live, I have said in my heart, God bless you, and bless all you do for the poor heathen, and in the cause of missions. I have no doubt you feel glad in your hearts that you have been the means in the hands of God of saving some poor people from destruction.—And now you see before your eyes the effects of the preaching of the Gospel of Christ. In my early days I was brought up a heathen. I was taught to run in the woods, to handle the bow, and to hunt the game. I was taught to worship the heathen gods. But about eight years ago, I was led to attend a Methodist meeting: I understood a little English; and when I heard the minister, I thought he was speaking to me all the time; he told me all my

sins that I had committed. Then I began to be very sorry in my heart; I was made to fall down on my knees; I prayed God all the night; and then the morning came, and God spake peace to my heart. O, what joy came into me then! Then I remembered my poor relations, and my poor countrymen; and I told them what God had done for my soul. And then they began to weep also, and to call on the Great Spirit; and we also worshipped him together. And soon a whole tribe of my people all fell down and worshipped the Great Spirit in the name of Jesus Christ. And this good work is going on, farther to the north and also to the west. In the wilderness where no white man is, the voice of prayer and of praise is heard from poor Indians made to rejoice in the knowledge of Jesus Christ by his Gospel. I thank you, Christian friends, that you have sent missionaries to India; and I thank God that he has blessed you in this great cause. I have a great deal to say, but I have travelled all the night, and have not slept any on the way; so I do not feel as if I could say a great deal now. But let me tell you, brothers and sisters, we were in a miserable state before we found Jesus. We roved about from place to place; we had no village, no fine houses, no sheep, no oxen, none of these good things.—But when we got Jesus Christ we began to do these good things; and as soon as the Lord visited our souls, we got societies, and we got log houses, and we formed villages, and we got sheep and oxen, and we began to enjoy the comforts of life. And let me tell you Christian friends, that in order to do good to poor Indians, you must take them religion. Some men tried to convert them by making them farmers, without the religion of Christ; this has never succeeded among Indians. But when their hearts are made sensible that they are sinners, and when they find that Jesus Christ the Son of God died for Indians as well as for white men, then they are prepared to be civilized, and to have all these comforts of life. Before this, they will not, but, like deer in the woods, they wish to rove about; they must get Christ first, and then they will wish for all these good things. My Christian friends, I find the religion of Christ is the same all over; the same love, the same happy feelings I have felt here this afternoon. I have felt in the wilderness of America. I have the same love in my heart here and there. Some people in Canada tell us we are deceived; they say, how can we know that God is ours? How can we have him in our hearts? how can we feel happy in religion? it must be all delusion and fancy; but I say, if this be a delusion, it is a happy delusion; let me be deluded this way, if I may be happy here and then go to heaven? I shake hands with you my brethren and sisters in Christ Jesus. This is all I have to say to you at present.

#### INTERESTING FROM FRANCE.

The New-York Evangelist contains the following extract of a letter written by an American gentleman in Paris, to a friend in New-York, dated April 16, 1831:

I am indebted to you for the means of becoming acquainted with the wife of Baron P. a member of the Chamber of Deputies. To her I might add a sister of the Vice President of that body; also the Dutchess de Broglie, and the Countess San A. whose husband is now the Ambassador at Rome, and several others. And I should say of them, that they are a group showing what society would be, were it moulded of the principle and the spirit of the Gospel, in its force, and simplicity, and affection, and presented through French manners in the highest rank. But my chief reason for mentioning these names in connection with their standing, is to illustrate a general remark—that truth and religion have of late gained a position here altogether new and unanticipated. Various neat chapels have been opened all over the city for Protestant services, which are occupied by different interests, and efficient ministers, who have come on purpose, and which are very well attended. Attached to them, are as many, and more Sunday schools; and various proofs occur through the city of a remarkable desire for instruction, and religious instruction, too. Every Thursday evening there is a meeting for religious exercises, and remarks from various clergymen present, either at Mr. Wilkes, Mr. Waddington's, or Mr. Lutteroth's, and the room is full, and they know not how to separate. The Protestant clergymen, of course, have enough to do; and they are as a band of brethren. There is a most noble spirit now in the Marbeuf chapel. Rev. Mr. Lovet, of Ireland, having been appointed chaplain there by Lord Rawdon, who has taken it from the hands of Mrs. Way on a lease for four years.

The Anniversaries this year, of course, are peculiarly interesting; indeed, I have never attended any so much to my mind. There is more of simplicity, and feeling, and direct business intent, than with us.

This sketch of the state of things since the late revolution, intends not merely a freedom of thinking and of acting on religion as on other matters, nor has the advance of Protestants been confined to external arrangements, and multiplying the means of influence upon the public mind. Actual results have been obtained—an inner work has been going on—and God has taken it into his own hand. I speak of actual conversions; and in some cases a whole family, as it were by one operation of the Spirit. In short, comparing the past with the present, I consider it an era in France as strikingly illustrative of the grace of God, as it has been in the United States. And in the latter, I am happy to be informed, it is most wonderful. At a full meeting, last Thursday evening, Mr. Wilkes read (translated into French) extracts from the accounts I have received, and they were received with an electric sympathy, and followed by important remarks from various persons. And Mr. P. would fain have Mr. Wilkes lay the extracts before the meeting of the missionary Society yesterday, but the other exercises were too long.—To day a young man has been ordained as missionary to Africa. What a delightful testimony to the religion of the Gospel!

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 23, 1831.

## GEORGIA AND THE MISSIONARIES.

We noticed a few weeks ago, the arrest of some of our missionaries by the military guard of Georgia, who were discharged on the ground that they were agents of the General Government. At the same time they were warned to leave the state in ten days, or they would be again arrested and punished as criminals of the highest grade, by imprisonment in the penitentiary at hard labor, for not less than four years.

It appears, from the Phoenix, that Mr. Thompson had removed his family to Brainerd previously, before the expiration of the ten days allowed him by Col. Sandford upon the authority of a letter from the Governor of Georgia which we published sometime since. The health of Mrs. Thompson, and other circumstances, made a change of residence in the view of Mr. T. necessary; while at the same time he intended to pursue his missionary labors in preaching from place to place. He had commenced his tour for that purpose, and had just arrived at the station in Hightower with an interpreter, to preach to the people there on the following day when he was arrested. In relating the circumstances of his arrest we cannot do better than to publish an extract of a letter from Miss Fuller, the teacher of the school at that station, to Mr. Worcester.

Hightower, June 23, 1831.

Rev. S. A. Worcester, New-Echo.—

DEAR SIR—It falls to my lot to communicate to you a notice of Mr. Thompson's second arrest, together with the circumstances which led to it, so far as they have come under my observation. Last evening about 6 o'clock, Col. Nelson called on me, inquired for Mr. Thompson, and also respecting my situation, and made a single remark respecting the loneliness of it. Mr. Thompson was absent; of course I told him so. He then remarked that as he found me here, situated as I am, he should not occupy this house last night, but with much assurance added, "We shall occupy it to-morrow night." He further said, "You can go or stay as you please; if you stay you shall be protected." My reply was, "I must stay." "Very well," said he, and again repeated his promise of protection. He then remarked that they considered it their privilege to occupy these places, spoke of being somewhat troubled for forage for their horses, and intimated that what was now growing on these places belonged to them—that nothing of the last year's growth would be required, but only the present; for said he, we consider them as intrusions upon our state. However much I might have felt disposed to remonstrate, I had not sufficient command of my feelings at the moment to permit me to do it. Supposing it must be so if Mr. Thompson did not return before the appointed time, and not being certain that he would, I asked Col. Nelson what part of the house he should occupy? "One room will be sufficient; there are only ten of us," was his answer. Provisionally, however, Mr. Thompson arrived in about an hour after Col. Nelson's call. He felt it to be his plain duty, positively not to yield the possession of this house into Col. Nelson's hands, and accordingly despatched a messenger to him early this morning with a letter, of which the following is a copy:

Hightower Mission, June 23.

Col. Charles H. Nelson—

SIR—I have been informed that you design to occupy the Mission house this evening with a detachment of the Georgia guard. In regard to this subject, I can only say, that we have not the accommodation desirable for the entertainment of yourself and company, and for this and other reasons, you will excuse me in saying that if your design is effected, it will be without my consent.

Permit me to add, that if an interview with me on this

or any other subject is desired, it may be obtained at this place, at any time during the course of the day.

I am, Sir, very respectfully,  
Your obedient Servant,  
JOHN THOMPSON.

Both Mr. Thompson and myself were expecting that it would result in his arrest, therefore we were prepared to see armed men, (which we did) and to hear one of them say, "you may consider yourself a prisoner, Sir." Mr. Thompson was all ready, and did not detain them five minutes. They told him he would have no use for his horse, so, of course, he walked. They have spent the day at Major Dawson's, about two miles distant. Mr. Sanders, who returned with him from Carmel last evening, has been to see him this afternoon. The company are to leave for Head Quarters to-morrow. This is all I can tell you respecting this affair.

## The Editor of the Phoenix continues the narration—

They spent the day, as the latter states, at Dawson's, and lodged there that night. On the morning Mr. Thompson was marched off in company with five of the Guard, and two other prisoners, one a white man, and the other a Cherokee, who had been arrested on the charge of digging gold. Mr. Thompson had begged of the Col. the favor of riding his horse, and gave, as the reason of asking that favor, his indisposition. The Col. refused, and said he would not depart from his rule, and that if Mr. Thompson was not able to walk, he might have the privilege of riding in the baggage wagon. After walking a few miles therefore, he was permitted to get into the wagon, in which he rode most of the way, except when approaching or leaving their stopping places, when he was required to walk. Having but partly recovered from a recent indisposition, the severe exercise of walking and riding in a rough and uncomfortable wagon, brought on an acute headache, and otherwise rendered him very weak. In this condition he was brought to Mr. Lay's the night. His indisposition increased. After a while one of the Guard came with three chains for the purpose of fastening the prisoners for the night. Mr. Thompson requested that as he was unwell he might be permitted to lie down before the chain was put on him. This request was granted, after which a chain was put around one of his ankles. A short time after this, the Col. who had taken a different route, arrived, through whose orders we presume, the chain was taken off. The following morning they pursued their journey, and on that day arrived at Camp Gilmer. The prisoners were conducted to the jail, in which they were snugly lodged. Mr. T. had remained in jail but a few minutes, when the commander of the place, Col. Sandford, sent for him, and after a short interview told him he was discharged, and that he could go wherever he pleased.

Thus was Mr. Thompson taken forty or fifty miles from the place where he intended to preach the Gospel to the Cherokees, locked up in jail, and then discharged with the privilege of walking home, and without an apology from those who had him in captivity. We have been thus particular because we think the public, and the honor of the State of Georgia are concerned. We have endeavored to relate the material facts as we obtained them in conversation from Mr. Thompson himself.

AGAIN.—The Rev. Mr. Trott, a respectable Missionary of the Methodist brethren, in a letter to the Editor of the Cherokee Phoenix, gives an account of his treatment, from which we make the following extracts:

Monday May 29th I was arrested at Two runs by a detachment of the Georgia Guard in a warlike manner, and instead of being conducted immediately and directly to the nearest tribunal of justice in Georgia, I was marched off in a contrary direction and conducted in a circuitous route of about 110 miles to Head quarters, at which place we arrived on Saturday evening the 3d of June. I was immediately ordered into prison and kept in close confinement until the Wednesday morning following, when

I was brought forth from my gloomy cell and conducted to Laurenceville, the county seat of Gwinnett, about 37 miles from Camp Gilmer. We arrived at Laurenceville on Friday about 12 o'clock A. M. I was brought before Esq. Mills and bound in a bond of 500 dollars with sufficient security to appear at the Superior Court in September next—I was then set at liberty about 66 miles from my circuit without my horse and unable to walk.

During this military tour and confinement of 12 days my sufferings both in body and soul were by no means inconsiderable, but notwithstanding my spirit also rejoiced in God my Savior.

I was permitted to ride my own horse only fourteen miles, when he was taken from me and I was compelled to walk until my feet became very sore, and such was my affliction otherwise that I was in great pain, and about to give out. I was then ordered into the baggage waggon, and was afterwards hauled the most of the way to Camp Gilmer.

In order, I suppose, to alarm others as well as to punish me before the time, I was chained four nights in succession, and compelled to lie on the floor with some prison and saddle blankets for my bedding, and they were by no means either very clean nor pleasant.

During my confinement at Camp Gilmer, a filthy prison with some blankets spread on a rough punishment floor was my portion day and night.

With Col. Sanford, the Governor's agent, I had but one interview, until the morning I was started to Laurenceville, but this was enough. He asked me a great many irrelevant questions—preferred some serious complaints, and gave me a severe lecture on political and divine subjects. He made an apology for oppression, saying it was the order of the world. He declared that the Cherokees were going backward, and that they were incapable of understanding the Christian religion, and that if God wished them to become religious he could make them so without so much concern on the part of the missionaries. He intimated as though I had a black heart. The above is the substance of his remarks, uttered, as I thought, rather in a lordly style.

The morning I left Head quarters for Laurenceville I was compelled to walk 12 miles at the outset in great pain without a single offer from either of the guard to let me ride. Afterwards I was permitted to ride occasionally, because it was almost impossible for me to walk.

By the kind arrangement of my friend Mr. William Rogers, a Cherokee, I was soon conducted within twelve miles of my spiritual charge—the rest of the way I made out in walk.

In the above statements I have thought proper to pass over many facts in silence.

Now Mr. Editor, we need be no longer in doubt with regard to the design of the law makers of Georgia, in some of their late acts. It is as clear as noon day that they designed to destroy the missions in that part of the nation which they so confidently claim. This, Sir, is not the first time that the State of Georgia has been employed in such business.—Even in the days of her infancy the immortal Wesley, who crossed the great deep to proclaim good news to the red man, had to flee from her persecuting spirit, and every person acquainted with the circumstances knows that she contributed no small share in the defeat of the Asbury mission.

With regard to the protection which the Cherokees are to receive from the Georgia Guard, we had a specimen during this late expedition. Messrs. David Vann, John West, Thomas Woodard, Col. W. S. Adair, Alexander McCoy, and Joseph Vann, were arrested for nothing, to be plain, some of whom were insulted and evil entreated in various ways and then sooner or later set at liberty.

## OUR COLORED POPULATION.

MR. WHITTING—Your correspondent of last week, on the subject of the Colonization Society, colored people, &c. does not profess to discuss the merits of the important questions which he has suggested, aware that an easier method would answer a present purpose. Would you raise a thousand popular philanthropists, scatter your seed at even, in that unclean, yet prolific alliment, POPULAR PREJUDICE, and in the morning you shall find them full grown fat and flourishing.

Your correspondent is for doing something, but is afraid that others will do more. He is alarmed lest the bands of the oppressor should be broken at once and the oppressed go free. Protracted crime, lingering suffering, O how blessed!!!

He admits that in this boasted land of liberty, there are two millions of our fellow men in worse than Egyptian bondage, and therefore must admit that the task masters, with their rulers, in these days of light, still persisting, must have hearts not softer than Pharaoh's; whom not even the demand of God, immediately to let the people go, could affect, and not until the tenth that awful plague, the destruction of all the first born of Egypt, had filled the land with the cries of death and agony, could his cupidity be overcome. Are the men who now plead for the oppressed, let the oppressed go free, to be held up as dangerous and wicked. Verily, we are not only making great improvements in benevolence, but in moral sense also.

Are such men to be put back in efforts to hasten the destruction and cruel system of slavery? Are they to be reminded of ages as necessary to accomplish this work, and that too in a Christian country? Are we to look at our southern country with composure, pregnant with fires which all the waters of the Atlantic cannot put out? Shall we see our countrymen on a volcano, putting far off the evil day, and keep cool with the lava already flowing at our feet?

Is it a crime to exercise reason? Must we believe, against all evidence from history and present causes that it is a practicable thing for the Colonization Society, with every aid which they may obtain, to remove two millions and a half of our native born countrymen, and the annual increase of sixty thousand more to Africa? If this is the object in view well may we be exhorted to hold on in the work until the world burns up, for it might take a much longer time in this way, to rid our country of this class of inhabitants.

It comports well with the times to denounce men very respectfully, where it is convenient, as oppositionists of the Colonization Society, because they object to some of the courses pursued by some of its agents and advocates, alike injurious to all its valuable objects, and prejudicial to the interests of the people of color among us—and because they do not believe it sufficient to answer the great ends of justice to the oppressed, and of blessing to our country; because also they devise plans for the improvement and education of the colored people in the midst of us.

Now, I inquire, is it reconcilable with common sense,

that we should proclaim the vast privileges of Liberia, and laud it as the land where colored men will be giants in intellect and learned in all the arts and sciences, and yet oppose their liberal education in this country? Who are to hold up the lights of science in Africa? Can white men live there? and if no colored men are educated here, who shall enlighten Africa?

It is well known that there has been a great deficiency in education at Liberia; and if we wish to keep their institutions from disaster we must make provisions for their education. Whether many who are educated here will go to Africa, will depend upon their own wishes, and on the prospects of usefulness there, in comparison with living in this country.

So long as men advocate the Colonization Society with so much assurance, and yet with so little thought, they will do it no permanent good—so long as they oppose the general education of the people of color, or the liberal education of such as may have the means, they ought to blush while they speak of the dignity of man, transplanted from ignorance to ignorance, to teach the vast empire of Africa the arts and sciences, and to shed upon the heathen the light of rational and holy religion.

It is easy to ridicule men who would elevate the colored people to moral, intellectual and civil standing in our country; to call them fanatics, &c. &c. as many do, but where the greater fanaticism lies, let honest minds determine.

Is it not lamentable, that in the nineteenth century, in the boasted cradle of liberty, and on the confines of the millenium, christians should enlist in cramping the human mind? Look at this, my colored countrymen. The hand of charity holds out to you common school education, a great and inestimable blessing, but alas, that hand is palsied to every other effort; This is the length and breadth of your education. How noble to take you thus far, and then, lest you should compete with others and know too much for menials, cut off all your aspirations for science and literature. Many persons err on this point, through the force of education and public sentiment. They have not yet discovered that every man by nature is an oppressor. I ask, is this course consistent with enlargement of soul? with love to God or to our neighbor?

It is easy to strengthen prejudice, but to face it is a difficult task. On its poisonous waters what multitudes float along! Who dares to turn around and face the host, and swim against the current? He who does, troubles the waters, breaks the peace of the sleepers and secures their resistance. How loathsome these waters, and doubly so, because many of the professed followers of Christ glide on them with the wicked.

Yes, they are found having frequent fellowship with the men of this world, and even with respectable infidels, yet shrink back as from a pestilence from their colored brethren and sisters in Christ. Alas, when moral degradation is approached with less abhorrence than God's own work! This is despising the work of the creator with a witness. This is iniquity

—verily! "That which is highly esteemed among men is abomination in the sight of God."

To deny any class of people, colored or white, every privilege necessary to elevate them to the true dignity of our nature, is as despotic as it is unchristian. Shall we be warned against efforts to obtain these privileges for the colored people, and to establish schools and a college for their benefit, lest they should draw off public attention from the Colonization Society, as if this would thwart its whole plan?

Now if the whole plan is simply to neglect the colored people here, or merely to improve them just as far as may be expedient with our convenience, let them should be attached to their native country; in short, by a moral conspiracy, it is in effect to get them out of the country; and if it be not preeminently to break up the SLAVE TRADE, and to lay solid foundations, connected with religion, literature, science and the arts, for a powerful and virtuous Republic, from which shall emanate light and salvation, to christianize and civilize the vast continent of Africa; then may the charm be broken, and the society die as unworthy of a christian community. Be not startled—multitudes of good men are connected with this Society, and some have discovered with pain, influences connected with it, which must be corrected. These men are, some of them, christian men of influence, and they will be heard. They will not rest until this society, for whatever pretext, ceases to truce with slavery; until none of its authorized agents shall apologise for the crime of slavery in any form, and until its growth shall be perfected without appealing to prejudices and the mercenary motives of community.

Then may the moral power of the nation be brought to bear upon this object—stern justice and holy benevolence lift up their heads and summon the land to this enterprise, in unison with the improvement of our own colored people, and while we break every yoke, raise up, educate and christianize the people of color here, Ethiopia will stretch forth her hands to God—a flood of light and glory shall sweep over the darkness of Africa, and her sons in all lands regenerated, will lift up their souls in praise to him who redeemed them with his blood, and who from the deepest degradation, bondage and death, maketh them kings and priests unto God.

We would take this opportunity to express our deep regret at a practice quite common among us, that of mingling religion with prejudice, and love with oppression. How a christian can hold his prejudices and apologise for those of others, against the highest happiness of the people of color, in this country where God has given them a birthright, and at the same time "rejoice in the hope of the coming of a far happier day, when, washed white in the blood of the Lamb, we shall join without distinction of natural color, in those realms where there is neither marrying nor giving in marriage, in ascribing salvation and blessing, and honor and glory, unto him that sitteth on the throne and unto the Lamb forever," we know not.

These joys, so strange, we leave to others. Ours shall be to rejoice with them in their joys, and to weep with them in their sorrows; to seek their salvation; to educate and train them to usefulness above the reach of ridicule, cold conditional charity, or contempt; and with the Gospel of Jesus Christ which knows no man after the flesh, and the Constitution of the United States, which knows no color, we will contend for all their rights. Warn us not by the power of public opinion. *We were never slaves*, since we trust Jesus Christ made us free. Our breasts are open. Each blow is precious, each sting imparts new vigor in the cause of the oppressed. Come, ALL that love the truth, ALL that prize the soul beyond all price save the blood of Jesus, ALL that love from degradation to see the immortal man more brilliant than the diamond, and more precious than rubies, rise to light, intelligence, and to the image of his Maker, join in this cause.

#### WITH THE SUN.

#### MEANS OF GRACE.

At a time when so many are just entering the Christian course to run for the prize of the high calling in Christ Jesus, we have thought the following extract would not prove unacceptable or unprofitable to many of our readers. It is taken from a little work entitled "*The Christian Economy*," which purports to have been translated from a Greek manuscript discovered in the Island of Patmos, where the beloved John wrote his Revelation. Whoever may have been its author, there breathes throughout the whole such a strain of ardent and holy fervor, that we think it cannot fail, although rather quaint in its style, to warm the heart of the humble disciple, and incite the young convert, to the means of attaining a high degree of christian perfection here below, and a fitness for nobler and more perfect joys above.—The forming an elevated standard of piety and usefulness, is a privilege and a duty so clear and so essential, that it cannot be too frequently or too urgently pressed upon those especially who are now commending a religious life. And perhaps our Heavenly Father has been pleased to bless no other means for our growth in grace and increase in holiness, more than frequent fervent, importunate Prayer. He has declared not only in his word, but by the experience of all Christians since the world began, that *for these things he will be inquired of*.—And to this solemn declaration of his holy pleasure, he has added promises the most inviting and encouraging. "*Ask and ye shall receive.*" Surely then may we say,

"Long as they live should Christians pray,  
For only whiles they pray they live.

#### PRAYER.

As the young eagle, feebly fluttering with her weak pinions, would fain mount on the winds, and gaze upon the bright beams of the sun; so thou son of man, but weak and poorly feathered for such a flight, anxiously desiring to reach the heaven whence thou art fallen, would'st soar a lofty height in holiness—while yet thy efforts are feeble, confined as thou art to this

world and its many impediments. Oh, how shalt thou win to thee that heavenly paraclete whose power can exalt thee to heaven, whose influence can soon deliver thee from all the dross of thy earthly corruption! Go on in the way thou hast begun; labor to attain the divine gift; pray, search the word, and communicate. What is prayer but the earnest and sincere desire of the soul turned to God? Thou knowest well thy human wants, and well canst thou ask and speak for them: thou must know thy spiritual necessities before thy desire can be turned to them, before that desire can open itself in prayer. Seest thou thy need? Seest thou thy wants? Hast thou a true and hearty desire to attain health from God. And knowest thou that he is well able to succor and assist? Lift up thy heart; behold the gates of heaven are open to thee; the ears of the Almighty are ever attentive to the voice of thy supplication. Early in the morning, at noon day, at even, and at midnight, pour forth thy soul to thy love! pray without ceasing, let thy heart's desire ever be turned to God; for where thy treasure is there will thy heart be. Remember well what a Majesty thou art about to address; and see that the humiliation of thy soul and body be exemplary and becoming. The best humiliation is deep self abasement, and filial dependence on the love of our Redeemer. And wherefore should we doubt? Wherefore should we waver? See at the right hand of our Father our great Intercessor, pleading his blood and merits for us. Hark!—oh, sinner—he intercedes even for thee; he knoweth all our wants, he knoweth all our weaknesses; he prayeth for us—oh, let us mingle our petitions with his! Can we fear when such an all prevailing friend taketh the cause we have in hand? No, we will approach with the full assurance of faith, and mingle our prayers with the incense arising from his golden censer. He knoweth, he pitieth, he pleadeth for our infirmities; yea, he giveth us ability to offer up our word for ourselves. More grateful than the sweet perfume arising from the incense, let thy prayer, oh my brother, forthwith ascend to the throne of thy Father. Ask with humble and firm reliance on his love; ask nothing wavering; ask and thou shalt receive. Ask and cease not humble penitent! knock earnestly and the door of grace shall be opened unto thee. Oh, be not cool and indifferent—increase thy fervor—grow warm—grow solicitous—grow importunate. Beg, entreat, implore, be not refused, be not comforted, let not thy beloved depart, till he turn in and make his abode with thee. Dwell on his own eternal word; dwell on his great and never failing promises; dwell on his mighty and unspeakable acts of loving kindness. He himself hath spoken, he himself hath promised, his word cannot be reversed, his truth cannot fail—his promises stand sure and immutable; yea, be thy comfort sealed and confirmed by the word of an oath. "Ask and ye shall receive: ask the Father in my name, and he will give it you; I pray the Father for you."—Blessed words of joy and consolation! Elevated by them to the firmest and fullest confidence on his infinite love—let us, oh my brother! let us join on our bended knees and hearts, deeply conscious of our own unworthiness—let us, with our soul and voice join the intercession of our Master, the united voice of all his saints and servants, and say,—

Hallelujah, salvation, and glory, and honor, and power, be unto the Lord our God; blessing and honor, and glory, be unto him that sitteth upon the throne, and unto the Lamb forever and ever! Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth.

Rev. Mr. Finney, after preaching a few sermons in Utica and vicinity, has set his face toward New-England.—*Utica Rec.*

# REPORT OF THE FEMALE EDUCATION SOCIETY.

The Managers of the Female Education Society of New-Haven, acknowledge the receipt of clothing, from the following sources, for the past year ending July 7th, 1831.

From a lady of New-York, two pieces of cotton cloth—appraised at	\$10 00
Also a bundle of clothing not appraised	
From a lady of New-Haven—six yds. of vesting	6 00
From ladies of Waterbury—clothing	4 50
From ladies of Colebrook, by Mr. Coles—a bed, bedding, and clothing	8 66
From the Young Ladies' Friendly Society of Petapung—bedding and hose	7 00
From the Young Ladies' Working Society of Mansfield South Society—bedding, hose, and sewing silk	10 14
Also a variety of articles	16 91
From a lady of New-Haven—articles of clothing	1 25
From a lady of New-Haven—one bed and pillow	5 00
From two ladies of New-Haven—six handkerchiefs	2 50
Also some clothing	9 00
From a small Society of Norwich, formed from the Sabbath School—clothing	11 25
From a friend by Mrs. Bacon—one pair of thread hose	75
From a lady of Newington—one vest	1 50
From ladies of Litchfield—clothing	18 50
From ladies of Stratford, by Mrs. Mitchell—clothing	12 45
From ladies of Orange—clothing, and bedding	8 12
From the Young Ladies Female Education Society of Sharon—bedding and clothing	19 10
From Ladies of North Killingworth, by Miss King—bedding, flannel, hose, and yarn	12 82
From ladies of Hartington—clothing	6 67
From ladies of Westbrook, by Miss Wright—bedding and hose	3 08
From a friend a cloak and 2 doz. buttons	2 75
From Mrs E. Terry of Hartford, Treasurer of the Conn. Branch of the Amer. Ed. Soc., by President Day—bedding and clothing	17 67
do. do. do.	36 58
From a lady of New-Haven—second hand clothing	12 50
From a lady of New-London—one pair of woolen hose	1 00
From a lady of New-Haven—several articles of second hand clothing	2 75
From a female friend of Hamden, 84 years of age, the work of her own hands—two pair of hose	1 50
From ladies of Warren—bedding	7 00
From ladies of New-Haven—by knitting	50
From a source unknown—bedding	4 50
From ladies of Guilford, by Miss Fowler—clothing	4 50
From two ladies of West Greenwich—two pair of thread hose	2 00
From a lady of Woodstock—clothing	2 50
From a lady of New-Haven—clothing	3 75
From a source unknown—bedding and towels	3 83
From the Ladies' Benevolent Soc. of Milford—six pair of hose	3 00
From a lady of New-Haven—a second hand coat	1 50
From a lady of New-Haven—second hand clothing	5 00
From Mr. Elford Jarman materials for clothing	2 50
From a Ladies' Society in East Hartford—bedding, clothing and one yard of cloth	21 64
From Ladies of New-Haven—by washing	150 00

CLARISSA ATWATER, Sec'y.

The Treasurer of the Female Education Society of New-Haven, acknowledges the following sums received, since the annual meeting, July 7th, 1830—viz.

By a contribution after a sermon delivered for the benefit of the Society, by Rev. Mr. Boardman	\$74 90
From Societies.	
From the Female Benevolent Soc. New-Fres-ton	12 00
From the Female Mite Society, New-Milford	14 00
From the Female Cent Society, West-Hartford	8 00
From the Young Misses of the S. School do.	5 00
From the Female Benevolent Society, Litchfield	30 00
From the Female Cent Society, Sharon, Mrs. B. Swan, Treasurer	14 00
From the Young Ladies E. S. do. Mrs. B. Love-ry, Treasury	10 00
From a Ladies' Society of Stamford, Miss J. Davenport Treasurer,	24 37
From Ladies of Norfield	2 00
From the Ladies' Benevolent Soc. Milford, by Miss Miles	10 00
From the Tutors and the members of the Junior Class	40 00
From Mr. Shepherd and the Tutors, by Mrs. J. Silliman	6 00
	\$247 62

## From Individuals.

From a female friend of New-Haven do. do. Hartford	\$ 1 00
do. do. New-Haven	10 00
do. do. do.	2 00
do. do. do.	5 00
do. do. do.	1 00
do. do. do.	5 00
do. do. do.	5 00
From a lady of Stamford by Mrs. Dwight	8 50
From two ladies residing in New-Haven	10 00
From a female friend, North Braasford	1 00
From a lady of New-Haven	10 00
From a female friend do.	4 00
From two ladies residing in New-Haven	6 00
Given by the ladies of the Committee, and collected by their exertions	99 95
By Taxes	80 69
By articles sold	29 80
	\$497 46

## Monies Expended.

For washing	\$214 19
For Tailoring	97 45
For clothing	49 22
For Shoes	106 07
For Hats	15 00
By bad money	2 00
Remaining in the Treasury	13 53
	\$497 46

ELIZABETH WHITTELSEY, Treasurer.

Letters received at the Office of the Religious Intelligencer during the week ending July 21, 1831.

Rev. S. T. Babbitt, *Huntsville, N. Y.*; M. Day, Esq. *Newark, N. J.*; Noah Rossiter, *Richmond, Mass.*; Polly Wylie, *Sterling*; Chas. Forbes, *Honesdale, Pa.*; S. Downer, *Westfield, N. J.*; H. Smith, *Rushford, N. Y.*; R. D. Dorrance, *South Oxford*; O. Greene, *East Haddam*; Dea. A. Benedict, *Litchfield*; Elihu Smith, *Albion, N. Y.*; P. Gaylord, *Gaylord's Bridge*; Rev. E. Yale, *Kingsborough, N. Y.*

## REVIVALS. REVIVALS AMONG THE INDIANS.

Extract of a letter to a gentleman in this city from a member of the mission family at Seneca, N. Y.

The Seneca, Cataraugus, and Tuscarora Indians, have lately shared in a revival. About 30 of the Indians here, have within a few days expressed hope, given their hearts to the Savior, and a number more seem to be anxious. Among the hopeful converts are two chiefs, one of which a few weeks since was a Pagan, and both of them have been intemperate. The retailers of ardent spirits (and consequently of evil ones too) who not long since were dealing out liquors to these chiefs, and to others of the Indians, are heard to say, "what a change there is in some of the Indians." Here I will remark, that I wish those professors of religion who deal in ardent spirits, could hear the objections which the heathen make against the Christian religion in consequence of the introduction and sale of intoxicating liquor. The dealing in this article, furnishes them with one of their strongest arguments against the religion of the Bible. When they resort to this argument, they say, "if the white people's religion is so much better than ours, why is it that they make and sell spirits, which *always* make our people worse than they were before they knew that there was such a thing as ardent spirits?" Now if I could tell them that it is only wicked white people, people who did not profess nor wish to be governed by the precepts of the Bible, I might perhaps be better able to confute this part of their argument.—But alas! I cannot tell them this. No, they who profess to be the best friends of the Bible, are engaged in this destructive work; and consequently when conversing with them, I have had to turn and sigh over the melancholy fact, and over the barrier which it rears in my way. It is of no use to tell them that the sin consists in the drinking, and not in the making and selling of intoxicating liquor. It is not made and sold as a medicine, and they know it, we therefore cannot tell them that the sin only consists in an improper use of that which is made and sold for the benefit of man. No, they will laugh at the weakness of such an assertion, and call it childish. The universal effects produced upon the people by spirits, furnishes them with a sufficient reason to laugh at such an assertion.—But I return to tell you further what the Lord is doing here among the Indians. At Cataraugus, 30 miles south of us, the Lord has been pouring out his spirit on a considerable number

who have within a few weeks embraced hopes of pardoning mercy, the work was going on when I heard from there last. At Tuscarora, about 30 miles north, the Lord has been carrying on his work, and many there have hopefully submitted to God within a short time.

Extract of a letter to the Editor of the Religious Intelligencer, dated Huntsville, Otsego county, July 8th, 1831.

DEAR SIR—Showers of mercy are still descending on many parts of our barren and thirsty land, which are causing them to bud and blossom as the rose. Many dark and solitary places, have become as the garden of the Lord, richly laden with the fruits of divine grace. A church in the new settlement Franklin, has been blessed with the reviving influences of the Holy Spirit, about 30 there have already expressed hope, and rising of 20 have united with the church. Some drops have also fallen upon Hamden, and a number, perhaps 10 have publicly espoused the cause of Christ in that place. The other infant church in that county is making rapid progress. Had any one told us a year since, that at this time, Delhi would be blessed with a Presbyterian church of little less than 100 members, we should have considered the assertion wild and extravagant; but so it is! Meredith also is blessed. At a three days' meeting in Sydney about 30 obtained hope, and eighty or one hundred desired prayers. Particulars from other meetings I have not yet learnt, having been absent. In Franklin, the 4th of July was celebrated by public worship. In the morning the Sabbath school scholars about 400 in number were addressed. In the afternoon the Temperance society; which received an addition of 140.

Richmond, Va.—July 1. "On Saturday last, Elder John Kerr immersed 36 persons, 21 of whom were whites; forming a total of 190 added by baptism to the First Church. One of the candidates, a venerable looking gentleman, had previously entertained Universalist sentiments.

We learn that Elder Edward Baptist has baptized 101 persons since the commencement of the revival in Powhatan and Cumberland, and that the work still continues."

On Lord's-day, July 3, Elder John Kerr baptized 34 candidates, 16 of whom were whites, making a total of 224 added by baptism to the First Church since the revival, 127 of whom were whites.

Elder James B. Taylor, baptized on the same day 30 candidates, 20 of whom are whites, making an aggregate of 56 added during the present revival to the Second Baptist Church.

[Richmond Religious Herald, of July 8.

### FOUR DAYS' MEETING AT RENSS- LAERVILLE.

A four days' meeting commenced at Rensselaerville on Tuesday morning. There were no special indications of the divine presence during that day, nor on the ensuing morning. On the preceding week, the meeting at Greenville, had been attended with a remarkable blessing. But it appeared on Tuesday and Wednesday morning as if something hindered the blessing at Rensselaerville. This was so deeply impressed upon the mind of the preacher who officiated on Wednesday morning that he called upon the church to know if they were prepared to renew their covenant and renounce their idols and come up to the duties which especially devolved upon them. The church came forward in the broad aisles of the house, and there with their pastor solemnly renewed their covenant with God. It was a season of intense solemnity. The pastor appeared to review his ministry as characterized by "heartless orthodoxy," with heart breaking penitence and shame. This was an encouraging circumstance. It reminded me of the day when in the same public and solemn manner, the priests wept between the porch and the altar, and cried *Lord spare thy people and give not thy heritage to reproach*. In the afternoon, it was manifest that the church had not humbled herself in vain.—There was such an impression upon the minds of the impenitent, that when the choir commenced singing "Stop, poor sinner, stop and think," several of them were so deeply convicted that they could proceed no farther than through one or two lines of the hymn. In the sermon, the character of Christ, and sinners treatment of him were exhibited. There was a wave of feeling rolling deeper and deeper through every part of the exercise; until the close of the sermon, when those who desired to be the subjects of special prayer and personal direction, were invited to take particular seats. About fifty came forward. It is, of course, not proper, yet, to speak particularly of their feelings any farther than to say that there appeared to be a greater amount of conviction in an equal number of persons than I ever saw. And one fact I noticed with peculiar interest; that the greater part manifested a special sensitiveness, when their treatment of Christ was referred to. In the evening, after an exhibition of the wandering, the wretchedness and the return of the prodigal son; all who were determined to arise and go to their Father, were invited to come into the aisle. The invitation was so framed as to embrace only those who were fully determined. But it was found in conversing with them, that out of the 40 or 50 who came forward; but a few indulged the belief that they had really returned. The place was so solemn that even the impenitent who would not come forward, very generally retained their seats after the benediction was given. I reluctantly left the place at this interesting stage of the exercises. May the Lord glorify Himself by breaking down the strong infidelity of some, and the procrastinating, self righteous Spirit of others there. I hope we shall hear animating accounts of the remaining exercises!—*Albany Tel.*

*State Prison, Charlestown, Mass.*—We rejoice to know that, while revivals of religion are multiplying in our country, our penitentiaries and prisons have not been passed by unblest with their healthful and renovating influence. While Sabbath Schools and Bible classes have been preparing the way of the Lord among the youth of our country, the Prison Discipline Societies, with the well directed efforts of their friends, have been sending into the abode of crime a religious influence, which but yesterday, was almost unknown and unthought of.—The seed thus sown is now springing up. On the last Sabbath the writer enjoyed the privilege of instructing a class in the Prison Sabbath School. We have never had a more interesting charge. One of the four we believe is a "prisoner of hope;" the others docile and eager to learn the way of life. On a former visit, we found two out of four who appeared to be Christ's freemen. Said a fellow teacher, as we passed out. "Two of my class gave evidence of piety." We learn that a considerable number are hopefully converted to God. Many others are inquiring what they must do.—While the teacher was alluding to the revival in Boston, one said,—and the starting tear indicated his deep emotion,—*"Yes, sir, and a dear and only sister of mine is one of the happy converts. Had I felt as I now do, while residing there, I should never have been a tenant of the Prison."* Christians pray for prisoners. Remember their ministers and teachers. [Ch. Soldier.

### REVIVALS IN CONNECTICUT.

In Columbia, a three days' meeting was held the first week in June. Since that time about 70 cases of hopeful conversion are reckoned there. In South Coventry a Conference of Churches was held the second week in June.—There are more than twenty cases of hopeful conversion—and the work is now more interesting than it has been at any former period. There is great stillness—faithful and plain exhibitions of truth are the only means used, and these are attended with power. Much tenderness of feeling pervades the members of the church—a remark applicable, we are informed, to the churches in that region, generally, where revivals exist. In Hebron a three days meeting was held the second week in June. A revival was previously in progress, and about 50 were reckoned as converts, but a new impulse was given to it.—About 40 conversions took place, it is believed, within a few days after the meeting. At present the state of things is deeply interesting. In Gilead a three days' meeting was held the first week in June. An interesting revival is in progress, and some weeks since, about fifty were reckoned among the new converts, and nearly twenty in the Bible Class.

Whether the number and the character of the converts, or the stillness and rapidity and purity of the work are considered, the revivals now in progress in various parts of this State, have not, we believe, been equalled at any former period. There had evidently been a preparation for this, in the spirit of benevolent action that for many years has pervaded the com-

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munity—in the instructions communicated in Sabbath Schools and Bible Classes as well as from the pulpit—and especially in the efforts to promote Temperance, which have engaged the attention and the affections of some who stood aloof from the direct application of religious means. It would be strange if the habit of serious reflection which must be formed by a hearty co-operation in the Temperance cause, should not be followed by habits of serious reflection on other subjects. It would be strange if union with the benevolent and good in this common good object, was not followed by a relaxation of some unfortunate prejudices and feelings respecting religious men and religious things. 'He that walketh with wise men shall be wise.' Their conversation—their feelings—their plans—their example—the society which one must meet who frequents their company—the books which will be introduced to his notice—the subjects which will often be brought before his thoughts—the opinions which he incidentally hears expressed, must, in the very nature of things, make a salutary impression on his mind.—Conn. Obs.

**Auburn.**—The Vermont Chronicle contains the following letter from the Rev. J. Hopkins, pastor of the first Presbyterian Church at Auburn, addressed to the editor.

The revival in my own congregation has been interesting in many respects. We have seen but little, very little opposition, and a great proportion of the subjects, comparatively, have been such as exert an extensive influence on society. We received at our two last communions, both of which have been held within seven weeks past, two hundred; an hundred and seventy-three by profession, and twenty-seven by letter. We have still more or less conversions weekly; and there are numbers who will most likely unite with the church hereafter.—The second presbyterian church has received perhaps seventy, the baptist one hundred or more, and the methodist not far from one hundred. The origin of this revival, I have no doubt, was in a Sabbath school connected with my congregation. The great means which gave it an astonishing impulse, was a 'three days' meeting. If there has been any peculiarity in the preaching, both with us and in the vicinity, it has been the following. The gospel has been presented as a *proposal*, and as a *proposal for present acceptance*. The remarks made in your paper of June 17th, concerning the manner in which a meeting was held by the Baptists in Philadelphia, or rather in which the gospel was preached at that time, present exactly the character of the preaching, or the means used throughout this region. The nature of submission, unreserved submission, has been explained and sinners have been persuaded to submit *on the spot*. I have been astonished at instances like the following.

While conversing with an intelligent woman in the anxious room, who was deeply impressed, I endeavored to explain the nature of submission, and to convince her that it was a duty which she *could and ought to perform that moment*. She fixed her eyes on me, and as I said, "Will you now this moment, give your-

self unto God?" She exclaimed, "O how easy it is to love God!" From that time she has given abundant evidence of being a child of God. Others have answered to the above question, "I will," and no doubt did.

One young man said that it seemed to him that a voice spake to him and said, "Now will you submit; will you? I wait an answer." To which he replied, "I will." The question was the very language that closed a sermon that he heard two weeks before, though he had forgotten that he had ever heard it. Great numbers of laymen have been very successful in going from house to house, and pressing sinners to immediate submission. In some cases, sinners of a very hardened character, but in a quarrelling state of mind, have been by a single conversation persuaded to yield the controversy, and submit to God. The evidence of a change in these cases have been very pleasant and satisfactory.

After the work had proceeded several weeks, the Rev. Charles G. Finney came and labored with me for several weeks, and his labors were greatly blessed. During the time we received with no small degree of pleasure, your numbers on regeneration. The mental philosophy which you there exhibited, if I am not mistaken perfectly corresponds with that of Mr. Finney. These views of the mind and of regeneration, have been of great use in this region.

I have attended a three days' meeting every week, excepting two or three, for more than two months past. *In every case* the blessing of God has followed in a greater or less degree. Whenever we have found a church awake in any measure to the subject, we have witnessed astonishing displays of the mercy of God. In other cases, where the churches seemed to be not only asleep, but unbelieving, and of course made no effort by personal conversation or prayers, still the repeated exhibitions of truth have been blessed to the conversion of some.—In all these cases I have found that sermons on the *law of God*, its reasonableness, its dependence on immutable relations, its importance to the universe, its penalty, &c. have been most effectual in bowing the stubborn will and bending it to genuine submission.

At the commencement of this revival, I had serious fears, that when the excitement and the time of increased exertion should pass away, a gloomy and awful reaction would succeed; but I have become convinced that my fears are without foundation. There seems to be in most of our churches, either because the revival has been more apparently the effect of human instrumentality, or because it has been more obviously the effect of truth, a great desire that "the word should not cease." This latter impression, that is the effect of truth, I think has left on the minds of the better part of the unconverted a conviction, which will render them peculiarly open to moral influence hereafter.

#### OBITUARY. •

**DIED.**—In this city, on the 16th inst. Miss Augusta Hinman, aged 15, daughter of Mr. Scoville Hinman; on the 1st inst. Nancy, wife of Mr. Elias Warner, aged 25; on the 12th inst. Mr. George Bowditch, aged 33.

At Litchfield, Mr. Truman McNeill, aged 45.

## POETRY.

[For the Religious Intelligencer.]

## ON THE DEATH OF A YOUTH.

THERE is peace in the grave where the youthful sleep,  
 Seeth the Savior's voice of love;  
 And the heart that is mine I will surely keep,  
 And bring to its rest above.

Let the dust return to its dust again,  
 And the earth to its clay-cold bed,  
 But the spirit freed from its tiresome chain,  
 To a happier world has fled.

In my Father's house—there are mansion's there,  
 And a place prepared, for all  
 Who on earth have loved my name to bear,  
 And have followed at my call.

Let the father check his tears,  
 Let the mother's cheeks be dry;  
 For above their hopes and fears,  
 Their loved one reigns on high.

Let the sister's sighing cease,  
 Let the brother's voice be still;  
 For their loved one's end is peace;  
 But her steps they all may fill.

Yet we mourn—for we loved thee thou youthful one,  
 But our hopes shall ever rise,  
 Till the task of life with us is done,  
 And we join thee in brighter skies.

Then the song of our praise shall sweetly blend,  
 With the angels round the throne,  
 In loud hallelujahs—world without end—  
 While God and the Savior are one.

S.

## PROSPECTUS

## OF "THE LIBERATOR."

*A Weekly Journal to be published in Boston, Mass. and devoted to the cause of African Emancipation.*

Emancipation is the order of the day. Glory to God in the highest, that the rights of man are beginning to be universally understood, asserted and obtained; that free inquiry is abroad in the earth, shaking the towers of civil and ecclesiastical domination, opening the prison doors, giving freedom to the captive, and regenerating a world. Nations are born in a day. The empires of the old world are in travail with liberty, and revolution is marching onward with an earthquake step, and thrones are crumbling to the dust, and fetters are every where falling, and truth is vanquishing error, and nations are joining in marriage, and people of every tribe, and tongue, and color are shouting, **LIBERTY AND EQUALITY NOW—LIBERTY AND EQUALITY FOR EVER.**

It is right that it should be so. It is right that man should be, as he was made, but "a little lower than the angels." To degrade him to the servitude and condition of a beast, is a flagrant insult to the Creator, and a war upon mankind. An oppressor is a hateful object; his claims are monstrous, he deserves unmingled execration; he is without excuse.

In this boasted land of equality and republicanism, two millions of human beings are bowed down to the dust under a despotism for which antiquity has no

parallel. Their carcases are daily thrown to the fowls of heaven; their blood drenches the ground which they till; their sighs freight every wind; they are beaten with whips; they are lacerated with red hot brands; they are torn asunder at the sacrifice of every natural and domestic relation; they are sold like cattle; they are scantily fed with the coarsest aliment; their nudity is but half concealed by rags. But, more than all, and worse than all this—terrible as it is—they are immortal beings, but the eyes of their souls are put out; they are rational beings, but their intellects are crippled; they are accountable beings, but the light of the Gospel is hid from their vision.

It is the design of the *Liberator* to overthrow the horrible servitude, and to break these fetters. The enterprise is great, but it is not desperate; the difficulties in the way are numerous, but the facilities of victory are more abundant. We expect to conquer through the majesty of public opinion; our hope is on God, and on the moral power of the nation. As slavery in its origin was a national crime, so likewise is its removal a national duty. One State cannot meet it single handed; one section of the country cannot destroy it. The people, the whole people must engage in the work; every man, and every woman, and every child. We have all committed the act of oppression, directly or indirectly; there is innocent blood upon our garments—there is stolen property in our houses—and every one of us has an account to settle with the present generation of blacks.

In this country, too, more than three hundred thousand free people of color are virtually deprived of the rights and immunities of citizens. The *Liberator* will contend earnestly for their complete enfranchisement, and for their social, political, intellectual and religious advancement. It will interrogate public injustice, attack private prejudice, and expose the tyranny of law.

The first number of the *Liberator* was issued January 1, 1831, without a subscriber. Its patronage has steadily and flatteringly increased, by voluntary subscriptions, up to the present time. Its character is sufficiently developed to render an exposition unnecessary. A portion of the sheet is devoted to literary, miscellaneous and moral subjects, and to domestic and foreign intelligence.

Appalling as is the evil of slavery, the *Press* is able to cope with it; and without the agency of the press no impression can be made, no plan perfected, no victory achieved. Our appeal is directed to this community—to this State—to New England—to the whole nation. Shall it be made in vain?

Editors of newspapers, who are friendly to the cause of emancipation, are requested to give this Prospectus a gratuitous insertion in their columns. The favor will be gratefully reciprocated.

GARRISON &amp; KNAPP.

## CONDITIONS.

The *Liberator* is printed every Saturday, on a neat sheet and in a handsome manner, at \$2 per annum. No subscription will be received for a shorter period than six months.

Every individual who procures and becomes responsible for five subscribers, will be entitled to a sixth copy.

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